

A
SERMON
PREACHED before the
HONOURABLE
House of Commons

At St Margarets Westminster,
January 30th 1678.

By THOMAS SPRAT, D.D.
Chaplain in Ordinary to His MAJESTY.

L O N D O N,

Printed by T. N. for Henry Brome, at the Gun
in St. Pauls Church-yard, 1678.

Mercurii 30 Die Jan. 167 $\frac{1}{2}$.

Ordered, That the Thanks of this House be Returnd to Dr. Sprat, for his Sermon this day Preached before the House at St. Margarets Westminster: And that he be desired to Print his Sermon: And Sir Edmund Jennings, Sir Charles Wheeler, and Mr. Robert Wright, are to give him the Thanks of this House, and to Desire him to Print his Sermon.

Will. Goldesbrough
Cler. Dom. Com.

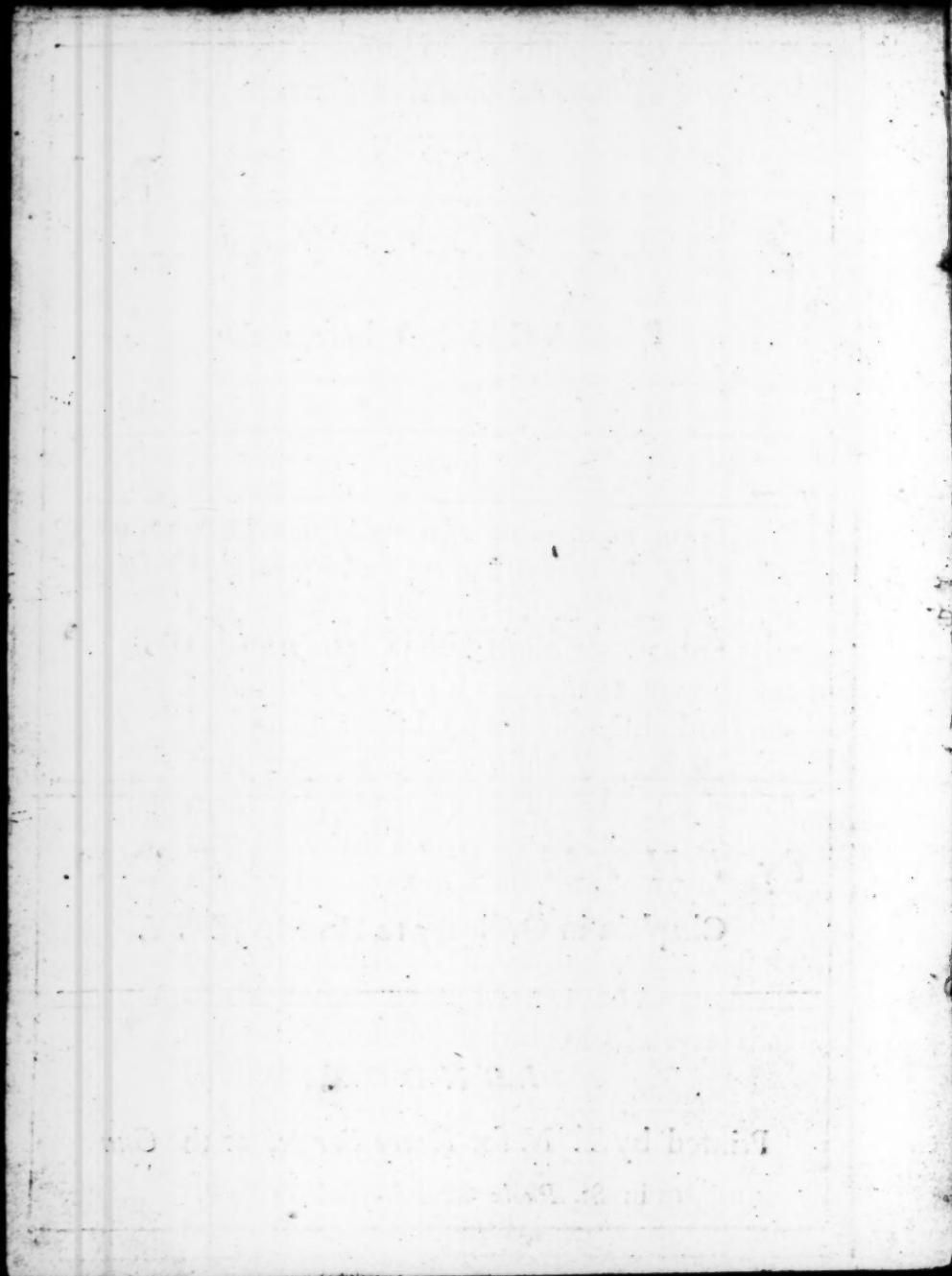
A
SERMON
PREACHED before the
HONOURABLE
House of Commons

At St Margarets Westminster,
January 30th 1678.

By THOMAS SPRAT, D.D.
Chaplain in Ordinary to His MAJESTY.

L O N D O N,

Printed by T. N. for Henry Brome, at the Gun
in St. Pauls Church-yard, 1678.



A

A 18th Jan
S 7674

SERMON

Preached before the HONORABLE
HOUSE of COMMONS,

At St Margarets Westminster,
on January 30th 1677.

St Mathew, 5. verf. 10.

Blessed are they which are persecuted for Righteousness sake: for theirs is the Kingdom of Heaven.



E are here Assembled to Lament the Death of one of the best Kings that ever Liv'd, and the most Pious Martyrs, that ever Suffer'd. We are this Day to bewail a Crime so detested by God, and Man, that, unless this Day had been long since publickly appointed, by the Voice of the whole

B Nation,

Nation, Pronounc'd by you the Representatives of it, for us, and our Posterity, to Bewail it Yearly, in this, and all future Ages ; the Guilty Memory of this Day had for ever remain'd, an Indelible Disgrace to the Present Age, and to the whole *English* Name it self.

When we shall recollect the Afflictions, and the Virtues of that Blessed King ; and shall remember, that in his Virtues he Excell'd the most happy Princes ; in his Afflictions he Equall'd the most unfortunate Men : though it should not incline us to Murmur at the Divine Providence, whose Judgments are above our knowledge, and therefore ought not to come under our Censure : yet certainly, it cannot but make us abhor the terrible Effects of furious Zeal, when it mistakes Providence : it cannot but raise in us the greatest Hatred of Faction on a Pretence of Liberty ; and of Ambition , when it Counterfeits Religion.

Should it not fill us all with Grief, and Amazement, that such a King could suffer, as a Tyrant ! who was, to His People, the most

most constant Defender of their antient Privileges, the greatest Author of New Ones: or as an Enemy to the True Religion! who was in his Life the Great Ornament; in his Death the most devout Example of it: or as unworthy to Govern! who, not only by his Birth, had a Successive Right to the Crown, which he could not forfeit; but also, by his Personal Virtues, might have deserv'd another Title to it, if His Crown had been Elective, and, as His Murderers impudently pretended, at the disposal of His Subjects.

Whether we consider Him on the Throne, as he was there, too short a space, the Vice-Gerent of Gods Power; or in the Church, as he alwayes imitated, and resembled the Divine Purity: or should we measure him, as we would any other Man: should we take His Picture, as He Himself delighted to be drawn, with His Crown and Scepter laid aside, and his Wife, and Children, or Servants by Him: whether we observe His Royal, and Christian, or His Private and Moral Excellencies; we might find, in all, some Extraordinary Char-

racter of Greatness, and of that, which is the only true Greatness, such as was admirably Temper'd, and Adorn'd with Goodnes.

But those other more Resplendent parts of his Life, are a Subject fitter for a History than a Sermon. And, no doubt, if there shall be any Virtue, any Praife of Virtue in the Generations to come after us ; His Name will live , and be mention'd with Reverence in the Records of Honor : though not in the Large Roll of those Kings, who have been only Happy, Prosperous , and Victorious in this World : yet amongst the far smaller number, but much more Sacred, more truely Glorious Number of those Kings, that have been Saints, and Confessors, or Martyrs ; and therefore *more than Conquerors*.

I confess, I might, and, give me leave to say it, I intended to have Complain'd, that the present Age had not made that Use of Him , which it ought ; His Enemies for their Repentance, and Amendment ; nor even His Friends for His Praife and Honor. But, blessed be God, I am happily prevented in one part of the Complaint :

I have nothing now to wish, but that His Enemies would as well perform their Duty to Him, as, it must be acknowledg'd, you His Friends have done yours; by that much Desir'd, long Expected, Yesterdays Vote; in which you have given a Resurrection to his Memory, by designing Magnificent Rites to his Sacred Ashes. So that now for the future, an *English* Man abroad will be able to Mention the Name of King *CHARLES the First*, without blushing: and His Heroick Worth will be deliver'd down to Posterity, as it alwayes deserv'd to be, not only freed from Calumny, or Obscurity; but, in all things, most illustrious, in all things to be commended; in most things to be imitated, in some things scarce imitable, and only to be admir'd.

In confidence of this, I will leave the rest of His just Panegyrick to the Registers of Civil History: and I will only now employ that short time, your favor shall allow me, in representing to you that one particular Grace; which, I believe, He had in as high a degree, as our Mortal Condition, of its self, is capable to Receive, His Magnanimity

ty in Suffering. And, it will best become this Religious Place, and Office, to recommend to you, from amongst His many other Virtues, that one Virtue of his Divine Patience, which he could learn from no other Principle, but his Religion.

To this purpose, I have chosen to speak on these words of our Blessed Saviour; wherein he proposes Persecution, which, to Nature, seems the greatest Evil, to be the greatest Good: such as all his Disciples ought, not only to endure well, as a necessary Burthen, but to injoy as a Blessing.

The Words themselves consist of Three Parts.

First, This New, and Strange, Christian Paradox, that to be persecuted is a Blessing.

Secondly, The only Qualification, that can make it to be so. It must be a Persecution for Righteousness sake.

Thirdly, The Great Reason, why it is a Blessing, because it is attended with the greatest

greatest Reward, *The Kingdom of Heaven.*

I cannot now stay to insist distinctly on these Particulars, or to handle the Argument in my Text, as a Common place of Divinity. It will neither agree with the present temper of your Minds, or my own, to treat of it in such cold, and general terms. But what I shall say on this great, and Primitive Doctrine of Christianity, shall be only so much, as you may apply to the present occasion : that when I come to recount the Kings unparalleled Sufferings ; you His Friends may be something comforted, in beholding the solid, and eternal Foundation of His Suffering so well ; which was no other than the Faith into which we were all Baptiz'd : and that therefore the *Christian Faith*, the Faith of the Church of *England*, may have the credit of that greatness of Mind, it Taught the King in His Extremity.

That *To be Persecuted is a Blessing*, was a Doctrine never heard of, till our Saviour here first introduc'd it. No other Teacher,
or

or Law-giver, ever went, or durst go so contrary to the interests and pleasures of Flesh and Blood. None else would have laid so much weight on Humane Nature : or could have made it so easie : none but He, that was God , as well as Man : He that, as Man, knew what it was to suffer : and, as God, knew how to support those that suffer'd.

Tis true, the power of bearing Persecution well, has been always pretended to, by all Sects, and Nations, and Religions of Men. All History is full of such great Examples, amongst those, to whom the Gospel was never reveal'd. But have not the rest too generally gone, on the wrong, or tottering Principles, of empty Faine, of doubtful Philosophy, of False, or Imperfect Religions? certainly seldome any truely Great, seldome any steddy , and unchangeable Comfort, little lasting relief, most certainly scarce any everlasting was to be found, till the appearance of our Saviour , to make Men, on just grounds , to Rejoyce , and Triumph in Pains, and Losses, and Miseries.

Mankind,

Mankind, before that, was left defective in this most necessary Virtue, of which we have all a perpetual use. For, my Brethren, there is no Retirement so Secure, no Provision so Large, no Search so happy, as to find out that place, whither nor Cares, nor Misfortunes make their way. The Sweetest, the Fairest, the most plentiful , Alas! you see, the most commanding condition is often times a greater burthen ; at best, is only a less, and a gentler misery, not any real happiness. Of all those that built Houses in the Parable, the most rais'd them on the Sand : the best, and the wisest , could only found them on the Rock : on which, notwithstanding all their prudence, the Winds did blow, and the Sea did rage about them : all their advantage was not a full quiet ; but only that the Storms did beat on them in vain.

And this is that for which we are only beholden to our Saviour *Christ*; of whom, we may justly say, in respect of Mankind, as *Augustus* said of himself, and *Rome*, *Lætitiam invenit, marmoream reliquit* ; he found our Nature weak, and frail compos'd

of Adams mouldring Earth ; but he made it, and left it of the finest, and most durable Marble. He himself came persecuted : but one of the chief ends of his coming, was to free all that believe on him, and obey his commands ; though not from all persecution, yet from all the Curse of it, nay, to do better, than if he had taken all persecution quite away, to make it a cause of Joy, and Felicity, a Blessing to those that are Persecuted.

And, How feeble ! How deceitful ! How much like a broken Reed , which only pierces, where it should uphold, are all the other Motives, and Principles of Suffering well, in comparison to those, that He has Taught !

First. Some Men indeed may strive to endure Afflictions courageously, in a sense of Natural Decence ; by the force of some Natural Passion, or by the single Precepts of Natural Wisdom. But, What is the chief end, that such Men can propose to themselves ? Can it be much more, than the bare expectation of transitory Fame, and Honor in this World ? or some Temporary Interest

rest, and Contentment here below ? And, What mighty Reliefs, or Rewards are these? such Consolations, at best, can only stupify the Mind under pain ; they are far from turning the Pain into a Blessing. Such Recompences are imaginary, contemptible, perishing, whilst the Labors Men take for them, are great, and real : Whereas to a Christian Sufferer, the Labors are contemptible, compar'd to the inestimable greatness of the Recompence.

Undoubtedly, nothing in this Life can make Afflictions tolerable, much less a Blessing, but a Belief, that there is another Life; in comparison to the Joyes of which, the Miseries of this Life are of no considerati-on : nay, a belief, that we shall partake of the Joys of another Life, if we bear patiently the ordinary, and extraordinary Miseries of this: and that nothing can teach us to do the right way, but Religion ; nothing, but the Right Religion.

For Secondly, There is also a strange Force, and Resolution of Mind, that may proceed from False Religions, and from the Principles of Enthusiasm. This kind must

be confess far to exceed all Natural Courage in its effects: it may sometimes be hardly distinguishable from the True Patience, that is Taught by the True Religion it self.

Yet there are very Material Distinctions between them: The chief this in my Text. The one is only for the True Righteousness sake: the other for a Counterfeit, Hypocritical Righteousnes. And besides, they differ, in that the True Religion, rightly us'd, Teaches Men really to Believe, that to be Persecuted is a Blessing; but never to Persecute. False Religion, and Enthusiasm may make Men Pretend to Believe, that to be Persecuted is a Blessing, but Really to Believe, that the Power of Persecuting is a Greater Blessing, and to Use that Power with the Greatest Cruelty, when they have got it; as we have felt by Many Dismal Instances, especially that of This Black, and Guilty Day.

However, it is too true, that Mistaken Zeal, and Deluding Inspirations, have oftentimes a Prodigious Influence on those Minds, that are Possest with them; Possest in

in the Worst Sense of the Word: they can easily make Men despise all Dangers, and Terrors: they can fill their Proselytes with Heat, and Raptures enough to rush violently on Torments, to Glory in the false Presumption of Martyrdom, to do, as *Empedocles* of old, who cast himself willingly into the fiercest Flames, that he might be thought to go to Heaven. We have seen a Blind, Fanatical Zeal enrage Forty Men, to make War against a Mighty Nation, in full Peace, in the midst of its Principal City.

And since the Implacable Enemies of our Church and State have had, and still have such a dreadful offensive Weapon in their keeping, as all Zealous, though Erroneous Religion is: Should not this, my Brethren, be a serious Admonition to us, who profest our selves Friends to the Church and State, to make provision against them, by the better, more powerful, indeed invincible defensive Weapons of our Spiritual Warfare, that may be learnt from the True, and Unfeigned Religion? Since they pretend to fetch their Armor from Heaven
against

against our Cause: ought not we really to fetch ours from Heaven against theirs? we cannot want all other means of defence; we have Reason, and Justice, and Law, and Loyalty on our side: All those the Enemies of our Church and State must want: But let us beware, least if they have any Zeal, we none, they have something more forcible than any of the other. Most certainly nothing but Conscience well-inform'd can be an equal Match, for Conscience misguided: nothing but the power of Godliness; nothing but True Zeal can break the force of False Zeal, and of the very form of Godliness.

Wherefore, from that Fatal Example, how much the Name of Godliness, Hypocritically us'd, stood our Adversaries in stead; may we be instructed to Govern our Minds, and Strengthen our Hearts, and Reform our Lives, by the Directions and Precepts of the True Holiness; to have our Consciences as much in earnest as theirs, but better Inform'd; not only to hate the Hypocrisie, but to out-doe the warmth of their Zeal. And, if the very Shadow of Christ could

could do such wonderful things : What would not his Hand, his Tongue, his Body, his Life do. If by a sad experience, we have found a feigned, and Dissembled Piety, so outrageously strong, and too long irresistible : Should we not thence conclude, what greater Influence, what more durable Authority, the True Piety might have on our Minds, by the efficacy of its own True Promises, Rewards, and Comforts ? In which God has pitied the Infirmitieſ of our weak Humanity : has supply'd them all in a gracious proportion to our defects : has provided the greatest happiness for our immortal, and mortal parts hereafter : has furnisht us with the best relief for our Mortal part here.

But, that Religion should bestow the sureſt aid, and assistance in persecution, is the more ſtrange : because at the firſt view, it ſeems to make persecution more grievous, by forbidding us many helps, and means of defence, which nature offers to the afflicted. Does not our Saviours Doctrine command us, to have the severest thoughts of our ſelves ? It tames the mind, as well

as it requires the body, to be subservient to the mortification of the mind: It lays so much restraint on our intemperate pleasures, that to a carnal man it even seems to render prosperity a sort of persecution. It denies us the use of some kinds of resistance; of all manner of revenge: of all actual revenge, which is the delight of the powerful; of all revengeful thoughts, which may be esteemed some ease to the weak.

How then can it be, that such a Doctrine should turn all persecution into a blessing? yes most certainly: and for the most weighty reasons: of which the Two principal are here mention'd. In this life, it makes the suffering delightful, because *it is for righteousness sake*: in the next, it makes it our glory, and crown, because of it's just claim to *the Kingdome of Heaven*.

First, I say, 'tis this Doctrine only that prescribes such rules, and provides such helps, for the right ordering of all our thoughts, words and actions in this Life; that if they be exactly followed, will put us into a condition of suffering for nothing but *Righteousness sake*. So much moderation

tion it imposes on our injoyment of things in our power: So strictly it forbids all irregular desires of things in others power: So much it teaches an inoffensive meekness, and caution of not displeasing God, or injuring Man: that whoever lives accordingly, whatever his Persecution may be, he cannot but be innocent in it: And if he be innocent, the Persecution will be so too; and will do him no manner of hurt.

To a heart so Conscientiously prepar'd, so certain of its Duty, so rightly secur'd in its Cause, the Afflictions of this World have quite another appearance, than to the rest of the World. They are presently found to be only the tender Trials of a Merciful Father; to be not only his Trials, but Tokens, and Testimonies of his Love, and of our Adoption; to Intitle us to the Privileges of Gods own People, and Children, to his Peculiar Care, to his Spiritual Joys, to his Kingdom.

That is the other Contemplation, which completes the Blessing. And it is only the hope of that Kingdom, which our Lord *Christ* alone has Purchas'd for us, that can be Equal to the Wants and Wishes of our

D Immortal

Immortal Souls. That only can Refresh the Distress'd, and ease the Heavy Laden, and Support the Living, and Rejoyce the Dying; without that Expectation, the least Mortal Frailties, and Crosses, even Mortality it self, were an Intolerable Oppression: but, with it, the Cruellest Mortal Pains may be made light, and inconsiderable: without that Belief, as Christians of all Men, so Men of all Creatures, were most miserable. If there were no prospect of Heaven, even Earth it self were a kind of Hell: so dark, so uncomfortable, so dismaly doubtful were the Condition of Mankind. But now there is a Heaven, so certain, so unquestionable, so near them, who believe it, and labor for it: to such there shall not only be no Hell; but even Earth it self, amidst all their Earthly Calamities, becomes a kind of Heaven: so truely great is their Present Comfort: so unspeakably great will be their future Felicity.

YOU now behold, the Character, Supports, and Benefits of that Persecution; which, in the Religion, that all of us have embrac'd, is reckon'd as a Blessing. This infallibly is the Christian Doctrine. I come next

next to inforce, and illustrate it by a Christian Example. And, I might allege that of the Blessed Author of it, our Saviour himself: But, in him, it may be said, the God-head did sustain the Humanity. I might urge the Apostles, and Primitive Disciples. But they also were immediately assisted by a Miraculous Power, enabling them to do, and to suffer. I might produce a Noble Army of Martyrs, in all Ages of the Christian Church. But it will now be enough, once for all, only to mention the blessed Pattern of that Saint-like King: whose wonderful Patience, in an Age, wherein Miracles were ceas'd, did almost seem to revive them: His magnanimous Suffering did evidence, how much Strength, and Lustre, the true Piety may add to the most Princely Mind: the Afflictions, that surrounded His Head, did not deface, but beautify His Life: as the Thorns, His Great Master wore at His Passion, they were intended by His Enemies for His Shame, and His Pain, but they were in Truth His Crown, His Fourth, more Precious Crown.

When I seriously reflect on all the Sufferings of that Excellent Prince; how little

He deserv'd the least of them from any Man; how much far otherwise he merited from many the chief Authors of them; and yet by how many sad Circumstances they were still increast; against how many fair hopes they still prevail'd; and with what unshaken Constancy He bore them all: I cannot but conclude, that He was separated, and Consecrated, as it were, by Gods Special Appointment, to fall a Glorious Sacrifice; to give a new Example of Christian, Passive Courage, to the decaying Virtue of this Age: and that, as the blood of Martyrs is truly said to be the Seed of the Church, so the Blood of one Martyr'd King, should be the perpetual Seed, both of the Church, and Monarchy of *England*.

He succeeded to His Temporal Crowns, by the Conjunction, and Indisputable Right of many Royal Lines. Yet he was so far from having the usual allowance, that seems due to Rightful, Sovereign Princes: from observing whose very faults too curiously their Subjects ought; and in better times, their honorable Enemies were wont to retire with respect: so far He was from being thus

thus us'd, that even His Virtues were Misinterpreted, and Scandalously Revil'd. His Gentleness was miscall'd defect of Wisdom; His Firmness, Obstinacy; His Regular Devotion, Popery; His Decent Worship, Superstition; His Opposing of Schism, Hatred of the Power of Godliness. Such was the remarkable aggravation of His unjust Persecutions; that though He had manifestly the Right on His side, yet His Enemies, by their Artifices, had got over most of the good, and plausible words, to be on theirs. Whilst the worst of their Actions were Sanctify'd, and made Popular by the Specious Titles of *Liberty*, *Purity*, and *Reformation*: He Dy'd for the Laws, as a Malefactor; for the Church, the best Reform'd Church, as an Enemy to the Cause of God.

To His People He was ever most Indulgent, still scattering amongst them the Royal Prerogatives, with a Liberality rather becoming the Mildness of the Giver, than due to the Ingratitude of the Receivers. For, in Answer to all His most Bountiful Concessions, He still met with Evil Surmises, Perverse Comments on all His Acts of Grace: and

and those seconded by Mutinous Petitions, Seditious Clamors, and Assaults, and at last an open Rebellion. What shall we say? some strange fatality, some unusual unheard of Giddiness had unawares seiz'd on, and, in too great a part, infatuated the *English* Spirit: to make them grow discontented, and sick of their very Prosperity; thus rashly to employ the Riches, and Plenty, they reap'd from the first happy part of His Reign, to render the latter part of it unhappy.

Nor were the Calamities of His Fate only confin'd to Himself; which, no doubt, a Mind of so much innocent tenderness, desir'd; but they were Infectious to all about Him. That which, in any other Age, would have been thought a proof of the greatest Human Abilities, to Counsel Wisely, and Faithfully so Judicious a Prince: and a sign of the greatest Human Felicity to be beloved by so great, and good a Prince: was then a certain Forerunner of Misfortune.

Of His dearest Servants, the First, whom he receiv'd from His Father, and Himself long Protected from the blind Malice of Envy, was snatch'd from Him by the Hand of a base Assassinate. And whilst His Generous Heart

Heart was bleeding for the Loss, many thousands of His Subjects, with Secret Shews of Satisfaction, nay, with open Testimonies of Joy, Applauded the Horrid Murther of His Friend.

His other best Servant; a Minister, the most able of that time, both for Counsel and Action; a Friend, one of the best which ever the Church of God had, since it needed such a Friend: Him he was constrain'd to give up as a Prey to Popular Tumults, or, which is as bad, to Popular Justice: nay, which was worse, and which ought not to have been mention'd, but that the King Himself often spoke, and writ of it, with such Solemn Remorse; His Royal and guiltless Hand was made an unwilling Instrument of that unrighteous Action.

But, the Justice this Parliament has done to the Earl of Strafford's Honor, has Vindicated the Name of Parliaments, in this Particular: and the Repentance of that Merciful King has paid an honorable Atonement to his Ghost. The Servants Innocence has been abundantly justify'd by the Masters so Passionately accusing His own Weakness, for yielding to his Death. It was indeed a Weakness,

ness, to which the Counsels of His disguis'd Enemies, or timerous Friends provok'd Him. Yet, he could never at last have been drawn to it, had He not been half perswaded, that 'twas better for one Man to die, than for the whole People to perish. And, How justly may we think His Virtues to have been extraordinary! when His greatest fault (I make bold to call it His fault, and I believe it was His greatest) had so good, and innocent a Foundation, as the Peace of three Kingdoms. Have we not great reason to suppose, that His Conscience was most strictly watch'd, and guarded from Sin? Could any of His Enemies, notwithstanding all their boasts in this kind, shew us Proof of a Conscience so tender? which did so Affectionately Lament, so Severely Repent of that Offence, as if the whole Guilt of it had been His own: whereas, at the worst, the Infirmity of it only was His, the Guilt belong'd to His Enemies.

His own Family was at once Persecuted in many Quarters of the World. There was scarce a Great House in all Christendome, that had contracted Alliance with Him, which Gods Visitation did not seem to search out,

out, and to reach in that Age. An observation, in which His Adversaries were wont much to Glory : As if he, and his whole Name had been utterly rejected by Heaven. But, success, and prosperity in this World, is rather a Turkish, than a Christian Proof of Gods favor : and adversity the like of his displeasure. Or else we might often since have confuted the very same Men with their own Argument.

His only Sister had a long familiarity with unhappiness. Her he could never relieve in his most prosperous dayes. Nor was Providence rowz d to restore her Family, till about the very year of His Martyrdom.

His own Queen was expos'd to all manner of Injuries : Rob'd of the Privileges due to Her Sex ; much more to her high Birth, and Condition : declar'd Traytor for doing the duty of a Wife : the Laws of Human Society violated, to keep His very Mind from her : his Letters to her intercepted, published, condemned, as Correspondence with the disaffected.

His Children were driven from his Pater-nal care, in that Age, which most needed

it: some bred up at home, under the Discipline of his Enemies; of whom, even the Tender Mercies were cruel: others wandering abroad, and depending on the uncertain pity of His Neighbors. What one of the Ancients said of Pompey's fall, was too true of the Kings: One Country could not contain so great a ruine: the Shipwreck was cast on many Shores: not indeed to be buried there, as Pompey was; but to Return again by a wonderful Restitution. Yet that satisfaction the King himself liv'd not to see: He only felt the severe side, their Separation, and Distresses: the comfortable part, their Restoration, His Blessed Spirit has enjoy'd in Heaven, since His Death: and, by a strange, mysterious effect of the Divine Mercy, his very Death ought to be esteem'd the Principal Cause of their Restoration.

Thus was he unjustly Persecuted, in one part of his Domestick Relations: There was another also; in whose Ruine he was even yet more nearly concern'd: and that was the *Church of England*. For, Why may I not call our Church a Member of His Private Family? seeing he cherish'd it so Familiarly, convers'd with it so constantly, provided for

for it so carefully: 'Twere well if this were all: but I must add, he Dy'd for it so Zealously.

For the Service, and Devotions of this Church, his Affections were so Inflam'd, his Judgment so confirm'd; his Practise in them so Incessant; that in all these, he was scarce equall'd by any of its own Ministers; I am perswaded, he was outdone by none. We have undeniable instances, that neither his best Beloved Recreations; nor one of the most Sorrowful Messages he ever receiv'd; not his most Urgent Business; not his Greatest Delights; not his Greatest Grief could prevail with him, ever to Omit, or but for a Moment to interrupt his Daily Solemn Prayers.

From this Church he might justly have expected, and he had his last Comforts. But, alas! when he most needed her help, he saw her in the greatest outward Desolation her self: Her Chief Prelate, one of the Most Innocent, Devout, and Magnificent Men of that Age, Beheaded in the view of Forty thousand Men! and too many of them so Inhumane, as to Rejoyce at the Death of a Bishop; against whom, their Chief Objection was, his being a Bishop.

Of this Church, whose Preservation, and Prosperity had been alwayes his chief Study, he liv'd to see the Truth Question'd, the Glory Vanish'd, the Buildings Falling, the Revenues Devour'd : and to Devour'd, that he himself must be compell'd, either to confirm the Sacrilege by his Authority, or to make way for it by his Blood. Of which two Dreadful Extremes he chose the last : And so became our Churches Martyr, as he had been her Saint : A Saint incomparably more holy, than all the Enthusiaſtical Saints of the Sectaries : A Martyr, to be prefer'd before a whole Multitude of Martyrs that swell the Romish Calandar.

Of this Church, in his Imprisonments, the Publick Offices were sometimes denied him: the attendance of his own Chaplains, sometimes forbid : seldom but precariously allow'd: Liberty of Conscience refus'd the King, by the meanest of his Subjects, who Claim'd it as their Own Due, both by Religion, and Nature, and made that the Chief Pretence of their Rebellion against him.

His most Secret Duties of Piety were often disturb'd by the abuse and outrage of common

common Soldiers : hardly the Service of one of his Bishops was afforded him in his last Agony. Yet Providence so order'd it, that it was the very Bishop, whom, of all his Clergy, he had most employ'd in Secular Affairs. Nor could any thing more justify the Pious, and Conscientious Choice of his Ministers, both in Church, and State, than that the very same Man, who had Manag'd his Revenue, should be thought fittest to direct his Conscience ; that his best Treasurer should be his last Confessor.

As to the Unnatural War against him, he made himself so naked to avoid it, that, when it was forc'd on him, he was not in a Capacity to Maintain his own Just Rights in it : He went so far to meet his Undutiful Subjects in a Peaceful Compliance ; that he devest'd himself of most of his own strengths, by which he might have supprest them. Why then did his Enemies so often tell heaven in their Prayers, that it was not the Arm of Flesh, which brought them Salvation ? when they had in their Usurp'd Possession the most considerable Forces, and Estates of their own Complices, or his Friends, his Fleets, his Magazines, his Revenue,

venue, and the far stronger part of all the Carnal Means of the Nation on their side. Why did they so often boast, in their Way of Vain-glorious humiliations, that they themselves were only dry bones, that a Divine spirit animated them, and that God was their Confederate? when it was so far from being a signal Providence, that the King was at last overcome; that indeed it was rather a wonder he was not sooner: that You, and such as You, and Your Fathers, could so long support his declining Cause, against a power so much more mighty than his, and yours.

But God thought fit to suffer him to be defeated. And, though the Divine Counsels were in this, as they are in many other things, unsearchable: yet, thus much we may safely pronounce, that it was not in Wrath to him, but in Mercy. It was indeed our Wound, and our Calamity, not his. For his Sufferings that followed his Defeat, redounded far more to his own glory, than if he had Triumph'd in War, or if his Life had smoothly slid away in Peace. His Reign, if it had continued quiet, 'must needs have been most happy. That goodness

ness of temper , had it not been oppos'd, would sure have been admirable, seeing it was so great, when most bitterly offended. His Victory, if he had Conquer'd, would no doubt have been Mild, and Bloodless : None would have perish'd by it, but Arm'd; and in the Field. He had too great a Heart, to insult over the Miserable. He would certainly have laid no other Chains on the Vanquish'd, but those of Pardon, and Mercy: seeing He forgave them, and pitied them, amidst the Pride and Rudeness of their own Victory.

This is a Truth undoubted. Yet still I must affirm , that 'twas more for His own Personal Renown, he was overcome. Many others would have shar'd with Him, in the Honor of the Conquest. His Armies, His Commanders, and Fortune it self might have claim'd some part in those Laurels. But, this was a Praise far Greater, much Rarer, more Christian, wholly Gods, and His Own : that, after His Soldiers routed, His Garrisons yielded, His Friends reduc'd to the last Extremity , but Despair : And, Who but such Friends would not then have despair'd ? yet still He kept His own Mind unconquer'd,

unconquer'd, and made that naked, and alone, to encounter, and Triumph over all the Malice of His Enemies.

We are now arriv'd at that, which, in the Worlds Opinion, was the most unfortunate: but, in a Christian Account, was the most Victorious part of the Kings Life. There is still behind a Lamentable Story; to us Lamentable, though not to Him. But after so many sad Representations, 'tis time the Veil be drawn. The deplorable remainder is only fit for such Salvages to hear, who could see it without Grief, and cause it without Remorse. Here therefore let us pass it by in Silence: Let us strive to overwhelm the Cruel, and Guilty Part of the Kings Martyrdom, which was His Enemies Part; by the Contemplation of the Innocent, and Honorable part of it, that was His own.

And this, my Brethren, is such a way of keeping the Thirtieth of *January*, as the Royal Martyr Himself most desir'd. This way of Observing it, is most Answerable to the first Design; of Dedicatedg such Days to the Memories of departed Saints. For when the Primitive Christians first Met on such

on such solemn Occasions, on the very Dayes, and sometimes on the very Places, where some Eminent Christian had suffer'd : they were not wont to spend their time in Cursing their Enemies, or Repeating the wretched Circumstances of their Cruelty ; but rather in Praying that God would Convert them, in declaring the Pious Works, and Admirable Patience of those, that had Suffered ; and in giving God the Glory of their Exemplary Sufferings.

YOU have therefore heard enough, how this Blessed Martyr was unjustly Persecuted : though I have stopt my Narration on the very brink of the Precipice. Let us now see, how He made those Persecutions a Blessing : how He behav'd Himself, in those His last, and severest Conflicts : when the Whole World was a Spectator, too Calmly a Spectator, of the Last Part of His Life : whilst Wicked Men Furiously Pursu'd His Death : furiously ; for it was one time, or other, to be the Cause of their own Destruction : whilst Good Men Pray'd for Him, but could not otherwise help Him : nay His Enemies Pray'd too , and boldly Bely'd Heaven, in Presuming, that His

Murther was the Return of their Prayers. But Heaven was on His side ; God supported Him ; the Angels Minister'd to Him ; the Devils Tempted, Him in vain, His Adversaries too Effectually.

And, I beseech you, Where can there be found a Worthier, or more plentiful Subject for our Admiration ? than that so Great a King, who had Sway'd those Scepters, that are the Balance of all *Europe*, should come down from His High Estate, by so many easie, and deliberate Degrees ! should put off all the Ornaments of a just Sovereignty, to bear all the Indignities of His own Subjects Tyranny, with so little Reluctancy, with so much Contentment ! should prepare Himself still for thicker, and greater Afflictions, by a Glorious Disdain , and yet a Pious Improvement of all the former ! should have a Mind so Compassionate of others Misfortunes, even of His Enemies Offences, and yet so Serene amidst His own Dangers ! should have a greater Lustre, and Majesty of Countenance, as Moses had, and that not when he was performing an Act of Government, and Administiring the Law;

Law ; but when He was dying, by the Unjust Pretence, of His having broken His own Laws !

For any Man to bear Miseries well, has been ever counted so great an Honor, that some of the Antient Heathens have too extravagantly thought, it equall'd Men to God Himself, who is not capable of Misery. That (says one of them) is truely Divine, to have the Frailties of a Man, the Security of a God. It is indeed, by all true Philosophy, esteem'd to proceed from the greatest strength of Nature ; by all true Christianity, from the highest degree of Grace.

Can any other Virtue, so clearly manifest, of what strong, and firm, and invulnerable a temper the heart is made ? Passive Courage is perform'd within, in the Soul it self : when Men are forlorn, oppress'd, despis'd, not so well as only forsaken : when they have no Flatterers, few Comforters, scarce any but Enemies near them.

And therefore this Grace before was generally more found in the Poor, Low, and Obscure part of the World : 'twas commonly excluded from Princes Courts, by a Thousand Delights, and by the Pompous

Dreams of Human Greatness. 'Twas almost enough Patience before in Great Men, to be only more moderate, and reserv'd in their Pleasures.

From the Greatest, and Best of Kings before, Men us'd rather to take Examples how to Lead Armies, to Command Nations, to Distribute Justice, to cherish their Good Subjects, to subdue the Rebellious. These were the Arts of Empire. 'Twas from the severe Practices of the Cottage, the Cell, and the Gown, that they usually fetch'd Instructions, and Examples, how to submit to hard Fate, to endure Mildly the Rigors of a stronger Power, to contemn the Melancholy, and Terrors of a Prison, to pardon, or to bear the Affronts of mean Conquerors ; and, by such hands to Dye a violent Death with Decence.

What Praises then can be worthy of that King, who so much excell'd the upper, and the lower part of Mankind, in their different perfections? who out-did the Upper in Righteousness and Mercy; the Lower, in Meekness, and Long-suffering? How shall we be able to Extol His Goodness; who could readily lay down His own Life

Life for His Subjects? when it has been often esteem'd goodness enough in other Sovereigns, to spare sometimes the Lives of some of their Subjects, that have transgrest their Commands! What Title shall we bestow on that Magnanimous Courage, which could endure all the Barbarous forms of such a Tryal, and Execution; the Insolence of the Ignominious Judges; the Horror of the Disguis'd Executioners; nay, even (pardon the Word, for He Pardon'd the Thing) the Spite of His Inhuman Persecutors: could suffer this, with as much unconcern'd easiness, as if it had been only the Pomp, and Solemnity of His Coronation?

To Witness all this, I might challenge the Testimony of those very Servants, that were, by His Adversaries, impos'd on Him in His Restraints: of whom, many were Converted by His Sufferings, who had been His most bitter Enemies, whilst He flourish'd. I might Allege His Speeches, His Conferences, His Personal Treaties, His Conversation, His Immortal Writings; all Compos'd in His Greatest Distresses; some near the very sight of the Scaffold. They tell us, that when *Cæsar* Swam for His Life amidst His Enemies,

mies, He had such Presence of Mind, as to Swim with one hand, and in the other to hold up His own Book, and save it from perishing. But, when the King was incom-pass'd with far greater, inevitable dangers, He not only preserv'd, but Wrote that *Book*; to which, amongst all the Writings of Prin-ces, I know none equal, but *Cæsar's*, if His; none Superior, but *Davids* and *Salomons*.

But, What need we seek farther, for a Proof of His Royal Courage, and Christian Patience, than to the very Men that Conquer'd Him? And that not only now, when they have so many Reasons, to Condemn their own Cruelty towards Him: and, of all Reasons, two most unanswerable ones: I wish they would think so: His Own Par-doning them, and His Sons Confirming His Mercy. But we may even venture to ap-peal to their Opinions, and Censures of Him, when He was in His Lowest, they in their Highest, most Insulting Condition.

His Enemies had Him long amongst them: long they had all His nearest Concernments open to their discovery: His Chambers, His Cabinets, His very Body, and Heart. The last part of His Life they forc'd Him to pass in

in a Camp, or Prison, or Hall, or Scaffold. There were no secret conveyances of a Palace ; no officious silence of Servants ; there all His behaviour was exposed to the view of all, and chiefly to those, that mortally hated Him.

And what the least indecence or weakness did they discerne ? What the Greatest Resolution, and Heroick Spirit did they not see in Him ? Did, at any time, any word, or even murmur of discontent come from Him, for which He ought to have been jealous of His Enemies presence ? Nay rather might He not, in all, have wish'd for their most exact, and severe observation ? For what did, or could they observe ? What in all His Discourses, but great Truth opprest, and yet Gloriously Prevailing ? What in all His private Actions, but the most unaffected Modesty, and Devotion ? What in all His Publick, but Unmoveable Constancy, and, the most invincible thing in this World, an Humble Conscience well-assured ?

How many various, distracting thoughts, of Hatred and Disdain, of natural Tenderness and Affection (not to speak of Fear or desire of Life) might often then have assualted

saulted a weaker Heart, in any one of all the dismal degrees of His Passion? was it not then enough to Discompose and Shake a Mind less Establish'd: or then when, instead of the most Flourishing Court of *Europe*, He saw Himself long abandon'd to silent Walls, or Rocks, and Seas, and yet more cruel Guards? or then when in His Solitude He cast His thoughts back on His Travels abroad; where He was the Love, and Delight of Forein Courts. and, on His Return Home, when the Whole Nation seem'd, for Joy, to go out beyond its own Shores to Meet Him: and, now to find, that the same Nation lay so quiet, and Astonish'd at His approaching Murther? or then, when He reflected on the Spotless Innocence of His whole Life, and compar'd it as He well might, with other Princes His Contemporaries: and yet observ'd the strange Difference, that Heaven had made in their Fortunes? or then when He found, that after the Greatest hopes of Peace, and Accommodation, He was so suddenly, so unexpectedly Hurried to Destruction, that even many of His Enemies, could not keep pace with the rest, in their Cruelty? or when He saw, that all the second

cond Attempts of His Loyal Friends had prov'd as unfortunate, as the first ? or, when He remember'd the Innocence, and the Calamities of the absent parts of Himself, and took His last leave of those His Children that were present ? or, when He beheld the places of His Trial, and Martyrdome ; the one the Chief Seat of His own Justice, the other of His former Splendor ?

Or when — I can go no farther. For this can scarce be spoken without Tears : and Tears will not become a Death so Triumphant. Let it suffice, that, in all this, He was not without all Natural Affections ; nor can any Man, that is, be truly Magnanimous. Two things, indeed, came near His Heart : the Misfortunes of His Family, and Friends ; and the Slavery, in which, He saw His Subjects were going to be Inthrall'd. These only could touch, yet even these could not disorder His Soul, nor weaken His Faith in God ; to whom He Meekly Resign'd His Own Private, and the Publick Cause, which was His own too ; and by a Divine Spirit, Foretold the happy Recovery of both.

Let therefore the present Age, and Posterity; let all his Friends and Admirers know, what his Enemies could not but confess ; that in all his Last Words, and Looks, and Actions ; He not only equall'd his former Greatness ; but he Did, and Spoke, and Look'd, as became the Glory he was going to possess. He parted from his Crowns, as not ashame'd to have worn them, nor conscious of deserving to lose them, nor unwilling to leave them. He submitted not to the Unjust Sentence, as a King : he yielded to the Cruel Execution of it, as a Christian. The dishonorable part he refus'd ; the painful he accepted. He pleaded not for himself at his Enemies Bar, because it was below him : He Pleaded, and Pray'd for his Enemies, at the Bar of heaven, which only was above him. That Majesty which Nature gave him, he preserv'd, he improv'd : That humility, and charity, which Religion Taught him, he Practis'd, he adorn'd.

What Comforter, in so great a Tempest, could have inspir'd him, with such Security, such Calmness, such Cheerfulness ? Who but He, whom the Winds and Seas obey'd,

He,

He, that walk'd Himself on the Roughest Waves; suffer'd himself the greatest Torments, and was able to make His Disciples do the same. Of that Divine Teacher He learnt this Heavenly Truth, *That Persecution is a Blessing*: and, He behav'd Himself Conformable to that Blessed Example, as well as Doctrine. He was Persecuted for Righteousness sake; whether we take Righteousness for Justice, or Religion: For both of which He was a Martyr: and, although his Persecutions might seem a Curse to him, in this World, because they depriv'd him of an Earthly Diadem: yet they were a Real, Inexpressible Blessing to him: For he is abundantly, unmeasurably recom-pens'd in the Kingdom of Heaven.

Whether the Kingdom of Heaven be taken, as usually it is in Scripture Language, for the Gospel of that Kingdom: those Truths, and Precepts, that shew the Way to it: or for the Joys of Heaven it self, to which they Lead: He certainly has had the blessings of both: He felt, out of question, the sincere Comforts of the Evangelical Doctrine in this World: his Life shewd it; his Suffer-

ings prov'd it; his Death most evidently confirm'd it. And therefore we have a charitable, undoubted assurance, that he attain'd, at his Death, to the other more happy Sense of the Word: that (as he himself the very Moment of his Expiring, said he should) *He has exchang'd his Corruptible, for an Interruptible Crown*: that the Text of the Sermon Preach'd before him, at his Coronation, though it then might seem unseasonable, has prov'd Propheticall: which was the latter part of those Words,
Rev. 2. 10. Be thou faithful unto Death, and I will give thee a Crown of Life.

We have now attended this Godlike Man, to the end of his Labors: and, as much as we can do, by our Imperfect Applauses, and Congratulations, we have brought him to the end of his Faith, his entrance into the Kingdom of Glory. But, I am sensible, that, in Zeal to perform my poor Office to his Ashes, I have too much trespass'd on the Patience of this Great Assembly. Yet, I was led on by some kind of confidence, that, having this the Subject of my Discourse, I should not only have
your

your Customary pardon, and more than ordinary Attention, but the most favourable Concurrence of your tenderest Passions. For though, on less, and private occasions, there is scarce any Sorrow, but may be wearied, and dried up, by the distance of almost Thirey years: yet I could not but believe, and you your selves have given me the greatest reasons imaginable to believe it, that there are none here present, who came not hither still afresh, and most nearly concern'd in the Irreparable Loss of that excellent King.

Perhaps some that have heard me this day, were his own Menial Servants; and so were Domestick Witnesses of His incomparable goodness; and had a share in His particular Kindness: many there may be here, who enjoy'd the blessed fruits of His first Peaceful, most Gentle, most Religious Reign: many I see, who griev'd at His Ruin, and indeavour'd too to support His falling Greatness with the hazard of all, with the loss of much, that was near, and dear to them. Even the youngest of us, methinks, cannot but still, most sensibly regret His untimely

timely Fall ; by which they were depriv'd of so perfect an Example of all Virtue, and Piety, and were forc'd to pass away their first years, that else might have been most pleasant, amidst the Oppressions, and Confusions of their Country.

And certainly, all of us together have just cause to be humbled, under a sense of God's Wrath, and to Implore his Mercy, that this Royal Innocent Blood, which was spilt for the Church, and has cryed from under the Altar, may, at length, cease Crying ; not only against the Wretched Instruments of that Cruelty, for that also, in our own Charity, and by His Example, we ought to Pray for : but, that His Blood may cease Crying against the whole Nation it Self, which (How shall I express it, without offence ? nay, How with a just Resentment ?) which certainly suffer'd it by their Negligence : Should I not add ? by their Stupidity ; and too much hasten'd it by their Sins.

And, if we are all Cordially thus affected, as, I doubt not, but we all are ; with such Indignation for his Undeserv'd Death ; such Veneration

Veneration for His Never-dying Memory ;
may we all endeavor to express these our
Affections , not only by declaring our ab-
horrence of those Black Counsels, and Ac-
cursed Practises, which finish'd the last part
of His Tragedy ; but even of those that
did, any way, though at never so great a
distance, in the least, Contribute towards it.
May all of us, according to our several Sta-
tions and Abilities : and, Who can have
Abilities to do this, if you here present have
not ? May all of us be most industriously
Watchful, that the same Schismatical De-
signs , and Antimonarchical Principles ,
which then Inspir'd so many ill Men, Mis-
led some Good Men, and cost our Good
King so Dear ; may not once more revive,
and Insinuate themselves again, under the
same, or Newer, and Craftier Disguises,
and find an opportunity to attempt the
like Mischiefs.

For the Present , Let us all joyn in our
hearty Prayers to Allmighty God, That he
would be pleased to pardon to us , and to
our Country , this Hainous , Publick Sin ,
by

by the same Infinite Compassion, by which we can only expect Forgiveness of Our own particular Sins; By that Blood, which speaks better things than the Blood of the most Righteous Abel, or Charles; By that Blood, which is more Precious than the Kings: By the Blood, and Merits, and Intercession of Jesus Christ Our Lord. Amen.

F I N I S.

